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(a) Women of a matrilineage preparing conava together. A scene in a village in Malenka's area.
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(b) A hut in Ali Kamka village (St. Nwawa's hut, i.e. hut number 5 in the diagram in Appendix B). In the foreground are grain bins.
(September 1949)

PLATE VIII
[Facing p. 140]

THE WAYAO OF STALAND

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and the baskets and pots. A wooden dish which may be seen occasionally, but of late years, this has been generally replaced by enameled articles.

1. Around the entire hut, or simply enclosing a yard behind it, there is often a fence about five feet high. In the mountains thus formed, many household duties are performed, such as the pounding and sifting of grain. The grain store upstairs often stands in this yard with the pigeons-left and possibly a hen-house or goat house; these are sometimes found in the open space at the front of the house. If a grain store is built within the hut itself, it is then known as a *shungo*. Near the pigeons-left will be seen a pole with groups supporting an old pot with water for the pigeons to drink. In a tree in the back yard, there may stand a beehive, consisting of a bark cylinder. Similar cylinders are sometimes used as pigeon-houses.

The large pots for keeping beer are usually set in the yard or on the back veranda, together with a basket of split bamboo for carrying bowls, *shibudo* (Yao and Chin.).

Gourds. Gourds are grown in the village for use as vessels of various kinds. Different shapes serve different purposes; names are given them according to use rather than shape, though these names or less coincide. Ladles for water or beer, *tsurudo* or *tsuru* (Saurer or *chiku*, Chin.) are usually long handled gourds (Pl. XIV, figs. 7, 8, 9). Drinking vessels for beer, etc. *shigunda* and a specially large one, *shundo* are usually of the shape illustrated in Plate XIV, fig. 1; sometimes they are like fig. 8, but this shape is more commonly used for water. *Lipudo*, the type illustrated by fig. 2, is also used for drinking or for holding grain. Oil flasks, *shimui* (Saurer, Chin.), are usually of the double-bellied type (figs. 4 and 5). Salt bottles, *shimoko* (*shiguro*, Chin.), are similar to oil flasks. Baskets, *tsup*, used at dances etc., are also made from gourds, often from those with tubercles (fig. 3). Other uses for gourds include pipes, snuff boxes, mouse traps, and ornaments for musical instruments.

Pottery. The art of pot-making appears to have been known to the Yao for a very considerable period. There is no history relating to its introduction among them. The art is in the hands of the Yao women. As among all Hymenial tribes, a particular kind of clay is used and no admixture with any binding substance is made. The pots are simply smoothed by hand from base to brim and, without the aid of any wheel or other device, wonderful symmetry is attained.

After drying, the pots are fired by being set on their bases on the ground and a wood fire is made round and above them. They are then sprinkled with an infusion of the *sparganium* or *stomach* (see a head of millet being used for the purpose, after which the pots are set upon a fire and millet heads are thrown into them and allowed so to be incriminated. Then, custom, a kind of christening of the pots, "leave their turning out well."

No glaze of any kind is used, but they are sometimes colored red by boiling with a pigment called *sparg*, prepared from a red sediment found in sluggish streams. The preparation of *sparg* is in the hands of men and women who make a trade of it, such as a man called

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only implement used. Sowing is done after the first rains, about November; the harvest takes place in May to July. Gardens are at varying distances from the villages, depending partly on the soil becoming exhausted after years of cultivation. Boundaries are marked by leaving a line of uncultivated ground, sowing a line of a different crop, tying knots in the young crops at intervals, ditches, etc. In starting a new garden, woodland is often taken; the trees are cut down, leaving stumps 3 feet high; the undergrowth is cleared away and burnt, the ashes distributed over the land, which is then hoed, really very superficially; the earth is then made up into little mounds with a central hole in each, after the first rains four or five grains of the cereal (maize, millet) are dropped in each and covered with earth; as the young shoots grow the hole is more and more filled in.



FIG. 4.

With the cereal is planted the seed of peas, beans, pumpkins, the former on coming up then grow up the maize stalks. The seed is last year's product and not specially selected.

Depredations among crops made by elephants, hippopotamuses, large gazelles (reed and kudu), pigs and baboons, vary in extent in different districts. Little grass huts are built, raised above the ground like a pile-dwelling, in which watchers are stationed. Fences, sometimes extending for miles, are built. The gardens of the chief are hoed by his slaves or the people of the village. Maize is collected in the cobs, and after the outer coverings have been removed is stored; so is the wheat, millet in the head; beans and peas are stored in baskets. Medicine is put on the ground to ensure a good crop, and a piece of stick is sometimes hung up for good luck.

CATTLE, ETC.

The keeping of cattle is practically restricted to certain tribes living in districts free from tsetse-fly (Angoni, Wankonde); among these people wealth is reckoned by cattle. The milk is little used; the flesh is eaten only when an animal dies. Marks of ownership are made by cutting the ears (Fig. 5). Cattle are kept in open kraals by Angoni, in a compartment of their houses by Wankonde; they are tended by the small boys or a veld. Goats and sheep are kept all over the country. Castration of cattle is a recognized practice (Bafela).

Angoni make their shields from cattle skins; their spear handles are covered with goat hair (bush); hair anklets and armbands in dancing costumes are made from goat hair. Skins are used as drums to a small extent.

HORSES.

A man intimates to the community around that he is making a host by slaking a boy of about ten years in beer, who precedes him and the men from his own village through adjacent villages; at each village the lad has to lie down and